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Acknowledgments

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The quotations from Geertz (1960) on pages 148, 149, and 150 are from Clifford Geertz's *The Religion of Java* (Glencoe, Ill.: The Free Press of Glencoe, 1960), pp. 46, 93, and 94, and are used by permission of Macmillan Publishing Company.

The quotation from Biggs (1967) on page 149 is from Robert D. Biggs's *Šà.zi.ga: Ancient Mesopotamian Potency Incantations* (Locust Valley, N.Y.: J. J. Augustin, Inc., 1967), p. 33, and is used by permission of the publisher.

The quotations from Spiro (1967) on pages 149 and 150 are from Melford E. Spiro's *Burmese Supernaturalism: A Study in the Explanation and Reduction of Suffering* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1967), pp. 177 and 152, and are used by permission of the author.

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Figure 1 is from Albert Bürk's "Das Āpastamba-Śulva Sūtra," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 56 (1902).

Figure 2 is from Michael W. Meister's "Maṇḍala and Practice in Nāgara Architecture in North India," *Journal of the American Oriental Society* 99 (1979): 214, and is reproduced by permission of the author and the publisher.

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Shingonshū. Minoru Kiyota wishes to express his thanks to Alicia Matsunaga, director of Buddhist Books International, for permission to use materials from a previously published work. The translated lines from Kūkai's *Hizōhōyaku* in volume 13, page 174, are from Professor Kiyota's *Gedatsukai: Its Theory and Practice* (Los Angeles: Buddhist Books International, 1982), p. 56, and figures 1–3 on pages 275–276 are based on drawings in the same work.

Project Editors

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Synoptic Outline of Contents

The outline presented here is intended to provide a general view of the conceptual scheme of this encyclopedia. It is divided into two parts: The Religions *and* The History of Religion. *To show the conceptual components of the encyclopedia's coverage, each of these general parts is subdivided into a variety of sections. Because the rubrics used as section headings are not necessarily mutually exclusive, certain entries in the encyclopedia are listed in more than one section.*

I
THE RELIGIONS

Part I of this outline presents the encyclopedia's coverage of the diversity of religious traditions organized according to historical, geographical, and ethnographic continuities. It is arranged in forty-four sections:

African Traditional Religions
Afro-American Religions
Altaic Religions
Ancient Near Eastern Religions
Arctic Religions
Australian Aboriginal Religions
Baltic Religion
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In addition to the lists of entries that appear under these headings, cross-references are given under the names of religious traditions outlined under other headings.

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**See also in part II of this outline under* The Study of Religion, *section on* Scholars of Religion.

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Alcuin
Allen, Richard
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Anselm
Anthony of Padua
Apollinaris of Laodicea
Arius
Arminius, Jacobus
Asbury, Francis
Athanasius
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Augustine of Canterbury
Augustine of Hippo
Avvakum
Bacon, Francis
Bacon, Roger
Barlaam of Calabria
Barth, Karl
Basil of Caesarea
Bauer, Bruno
Bede
Bellarmino, Roberto
Benedict of Nursia
Berdiaev, Nikolai
Berengar of Tours
Bergson, Henri
Bernard of Clairvaux
Beza, Theodore
Blondel, Maurice
Boehme, Jakob
Boethius
Bonaventure
Bonhoeffer, Dietrich
Boniface
Boniface VIII
Booth, William
Borromeo, Carlo
Browne, Robert
Brunner, Emil
Bruno, Giordano
Bucer, Martin
Bulgakov, Sergei
Bultmann, Rudolf
Bunyan, John
Bushnell, Horace
Butler, Joseph
Cabasilas, Nicholas
Calvert, George
Calvin, John
Campbell, Alexander
Canisius, Peter
Carroll, John
Cassian, John
Catherine of Siena
Cerularios, Michael
Channing, William Ellery
Charlemagne
Chrysostom
Clement of Alexandria
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Clotilda
Coke, Thomas
Coleridge, Samuel Taylor
Comenius, Johannes Amos
Constantine
Contarini, Gasparo
Copernicus, Nicolaus
Cranmer, Thomas
Cyprian
Cyril I
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Cyril of Alexandria
Cyril of Jerusalem
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Dante Alighieri
Day, Dorothy
Descartes, René
Dionysius the Areopagite
Döllinger, Johann
Dominic
Dostoevskii, Fedor
Duns Scotus, John
Dwight, Timothy
Eck, Johann
Eckhart, Johannes
Eddy, Mary Baker
Edwards, Jonathan
Emerson, Ralph Waldo
Ephraem of Syria
Erasmus, Desiderius
Eriugena, John
Eusebius
Eutyches
Evagrios of Pontus
Farel, Guillaume
Fénelon, François
Feuerbach, Ludwig
Fichte, Johann Gottlieb
Ficino, Marsilio
Filaret of Moscow
Flacius, Matthias
Florenskii, Pavel
Fox, George
Francis of Assisi
Francke, August Hermann
Galileo Galilei
Gibbons, James
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Gregory of Sinai
Gregory Palamas
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Grotius, Hugo
Hegel, G. W. F.
Heidegger, Martin
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Hocking, William Ernest
Hooker, Richard
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Hugh of Saint-Victor
Hume, David
Hus, Jan
Hutchinson, Anne
Ignatius Loyola
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Ioann of Kronstadt
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Isidore of Seville
Jaspers, Karl
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John XXIII
John of Damascus

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John of the Cross
John the Baptist
John the Evangelist
Joseph of Volokolamsk
Julian of Halicarnassus
Julian of Norwich
Justinian I
Justin Martyr
Kagawa Toyohiko
Kant, Immanuel
Kempe, Margery
Kepler, Johannes
Khomiakov, Aleksei
Kierkegaard, Søren
King, Martin Luther, Jr.
Kireevskii, Ivan
Knox, John
Kosmas Aitolos
Las Casas, Bartolomé de
Law, William
Lee, Ann
Leibniz, Gottfried Wilhelm
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Maximos the Confessor
McPherson, Aimee Semple
Melanchthon, Philipp
Mercier, Désiré Joseph
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Savonarola, Girolamo
Scheler, Max
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Scholarios, Gennadios
Serafim of Sarov
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Serra, Junipero
Servetus, Michael
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Severus of Antioch
Simons, Menno
Smith, Joseph
Solov'ev, Vladimir
Sorskii, Nil
Sozzini, Fausto Pavolo
Spener, Philipp Jakob
Spurgeon, Charles Haddon
Strauss, David Friedrich
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Tarasios
Tauler, Johannes
Teilhard de Chardin, Pierre
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Thomas à Kempis
Thomas Aquinas
Tikhon
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Timothy Ailuros
Tolstoi, Lev
Torquemada, Tomás de
Troeltsch, Ernst
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Trubetskoi, Sergei
Tyrrell, George
Uchimura Kanzō
Vico, Giovanni Battista
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Weil, Simone
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Balarāma
Brahmā
Gaṇeśa
Hanumān
Indra
Kṛṣṇa
Manu
Murukaṇ
Prajāpati
Rādhā
Rāma
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Abhinavagupta
Aurobindo Ghose
Bādarāyaṇa
Caitanya
Gauḍapāda
Gorakhnāth
Jayadeva
Kabīr
Madhva
Māṇikkavācakar
Meykaṇṭār
Mīrā Bāī
Nimbārka
Pāṇini
Patañjali
Patañjali the Grammarian
Piḷḷai Lokācārya
Ramakrishna
Rāmānuja
Śaṅkara
Sūrdās
Tulsīdās
Umāpati Śivācārya
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Vivekananda
Yāmuna

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Aurobindo Ghose
Bādarāyaṇa
Bhave, Vinoba
Caitanya
Dayananda Sarasvati
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Jayadeva
Kabīr
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Mīrā Bāī
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Radhakrishnan, Sarvepalli
Ramakrishna
Roy, Ram Mohan
Śaṅkara
Sen, Keshab Chandra
Sūrdās
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See also in part II of this outline under The Study of Religion, *section on* Scholars of Religion.

*For details, see elsewhere in this outline.

See also in this outline under Uralic Religions *and* Altaic Religions.

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*For details, see elsewhere in this outline.

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'Abd al-Jabbār
'Abd al-Rāziq, 'Alī
'Abduh, Muḥammad
Abū al-Hudhayl al-'Allāf
Abū Ḥanīfah
Abū Yūsuf
Afghānī, Jamāl al-Dīn al-
Ahmad Khan, Sayyid
'Ā'ishah bint Abī Bakr
'Alī ibn Abī Ṭālib
'Alī Shīr Navā'ī
Ameer Ali, Syed
Ash'arī, al-
'Aṭṭār, Farīd al-Dīn
Bayḍāwī, al-
Bīrūnī, al-
Biṣtāmī, al-
Bukhārī, al-
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Fāṭimah bint Muḥammad
Ghazālī, Abū Ḥāmid al-
Gökalp, Ziya
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Ḥallāj, al-
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Ḥillī, al-
Hujwīrī, al-
Ḥusayn ibn 'Alī
Ibn 'Abd al-Wahhāb, Muḥammad
Ibn al-'Arabī
Ibn al-Fāriḍ
Ibn 'Aṭā' Allāh
Ibn Bābawayhi
Ibn Bājjah
Ibn Ḥazm
Ibn Khaldūn
Ibn Rushd
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Ibn Taymīyah
Ījī, 'Aḍud al-Dīn al-
Iqbal, Muhammad
Ja'far al-Ṣādiq
Junayd, al-
Kalābādhī, al-
Khusraw, Amīr
Kubrā, Najm al-Dīn
Lāhorī, Muḥammad 'Alī
Majlisī, al-
Mālik ibn Anas
Māturīdī, al-
Māwardī, al-
Mawdūdī, Sayyid Abū al-A'lā
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Muslim
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Niẓām al-Dīn Awliyā'
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Qurrat al-'Ayn Ṭāhirah
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Rashīd Riḍā, Muḥammad
Rāzī, Fakhr al-Dīn al-
Rūmī, Jalāl al-Dīn
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Suhrawardī, Shihāb al-Dīn Yaḥyā
Ṭabarī, al-
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Ṭūsī, Nāṣir al-Dīn
'Umar ibn al-Khaṭṭāb
Walī Allāh, Shāh
Yunus Emre
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Anesaki Masaharu
Benchō
Dōgen
Eisai
Enchin
Ennin
En no Gyōja
Fujiwara Seika
Ganjin
Genshin
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Hayashi Razan
Himiko
Hirata Atsutane
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Ingen
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Muro Kyūsō
Musō Soseki
Nakae Tōju
Nanjō Bunyū
Nichiren
Nikkō
Nishida Kitaro
Ogyū Sorai
Rennyo
Saichō
Shinran
Shōkū
Shōtoku Taishi
Sujin
Suzuki, D. T.
Takakusu Junjirō
Yamaga Sokō
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- Jewish Theological Responses

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Abbahu
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Abravanel, Isaac
Abulafia, Me'ir
Adler, Felix
Adret, Shelomoh ben Avraham
Albo, Yosef
Alfasi, Yitshaq ben Ya'aqov
Alkalai, Yehudah ben Shelomoh
'Anan ben David
'Aqiva' ben Yosef
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Ashi
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Baeck, Leo
Baḥye ibn Paquda
Bar-Ilan, Me'ir

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Buber, Martin
Cohen, Hermann
Cordovero, Mosheh
Crescas, Ḥasdai
Dov Ber of Mezhirich
El'azar ben 'Azaryah
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Eli'ezer ben Hyrcanus
Elimelekh of Lizhensk
Elisha' ben Avuyah
Eliyyahu ben Shelomoh Zalman
Feinstein, Moshe
Frankel, Zacharias
Gamli'el of Yavneh
Gamli'el the Elder
Geiger, Abraham
Gershom ben Yehudah
H'ai Gaon
Heschel, Abraham Joshua
Hildesheimer, Esriel
Hillel
Hirsch, Samson Raphael
Hoffmann, David
Holdheim, Samuel
Huna'
Hutner, Yitsḥaq
Ibn Daud, Avraham
Ibn 'Ezra', Avraham
Ibn Gabirol, Shelomoh
Isserles, Mosheh
Josephus Flavius
Kagan, Yisra'el Me'ir
Kalischer, Tsevi Hirsch
Kaplan, Mordecai
Karo, Yosef
Kaufmann, Yeḥezkel
Kimḥi, David
Kohler, Kaufmann
Kook, Avraham Yitsḥaq
Kotler, Aharon
Krochmal, Naḥman
Leeser, Isaac
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Mendelssohn, Moses
Mohilever, Shemu'el
Montagu, Lily
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Revel, Bernard
Rosenzweig, Franz
Sa'adyah Gaon
Salanter, Yisra'el
Schechter, Solomon
Schenirer, Sarah
Scholem, Gershom
Shabbetai Tsevi
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Sherira' Gaon
Shim'on bar Yoḥ'ai
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Shne'ur Zalman of Lyady
Sofer, Mosheh
Spektor, Yitsḥaq Elḥanan
Spinoza, Barukh
Szold, Henrietta
Tam, Ya'aqov ben Me'ir
Tarfon
Vital, Ḥayyim
Wise, Isaac M.
Wise, Stephen S.
Wittgenstein, Ludwig
Ya'aqov ben Asher
Yehoshu'a ben Ḥananyah
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Korean Religion

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Chinul
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Sŏ Kyŏngdŏk
Song Siyŏl
Ŭich'ŏn
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Yi Yulgok
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Ambedkar, B. R.
Aurobindo Ghose
Besant, Annie
Bhave, Vinoba
Blavatsky, H. P.
Dan Fodio, Usuman
Dayananda Sarasvati
Elijah Muhammad
Gandhi, Mohandas
Gurdjieff, G. P.
Harris, William Wade
Kimbangu, Simon
King, Martin Luther, Jr.
Krishnamurti, Jiddu
Lenshina, Alice
Malalasekera, G. P.

Malcolm X
Maranke, John
Mawdūdī, Sayyid Abū al-A'lā
Meher Baba
Muḥammad Aḥmad
Neolin
Ouspensky, P. D.
Radhakrishnan, Sarvepalli
Ramakrishna
Roy, Ram Mohan
Sen, Keshab Chandra
Shembe, Isaiah
Steiner, Rudolf
Tagore, Rabindranath
Tilak, Bal Gangadhar
'Umar Tāl
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- Indians of the Northeast Woodlands
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- Indians of the Plains
- Indians of the Northwest Coast
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- Indians of the Southwest

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- Native American Religious Drama

Ghost Dance
Handsome Lake
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Hellenistic Religions*
Iconography
- Greco-Roman Iconography

Janus
Juno

For details, see elsewhere in this outline.

Roman Religion (*cont.*)
Jupiter
Lares
Ludi Saeculares
Lupercalia
Lustratio
Magic
Magic in Greco-Roman Antiquity
Mars
Minerva
Music
Music and Religion in Greece, Rome, and Byzantium
Mystery Religions
Numen
Parentalia
Penates
Pontifex
Priapus
Quirinus
Selecti
Sibylline Oracles
Sol Invictus
Temple
Ancient Near Eastern and Mediterranean Temples
Venus
Vesta

RELATED ARTICLES
Indo-European Religions
An Overview
History of Study

Śaivism
See in this outline under Hinduism.

Scandinavian Religion
See in this outline under Germanic Religion.

Shintō
See in this outline under Japanese Religion.

Siberian Religions
See in this outline under Arctic Religions *and* Inner Asian Religions.

Sikhism
PRINCIPAL ARTICLE
Sikhism

SUPPORTNG ARTICLES
Ādi Granth
Dasam Granth
Hindi Religious Traditions
Nānak
Poetry
Indian Religious Poetry
Singh, Gobind

Slavic Religion
PRINCIPAL ARTICLE
Slavic Religion

SUPPORTING ARTICLES
Baba Yaga
Dazhbog
Mokosh
Perun
Sventovit
Triglav
Veles-Volos

RELATED ARTICLES
Indo-European Religions
An Overview
History of Study

South American Indigenous Religions
PRINCIPAL ARTICLES
South American Religions
An Overview
Mythic Themes
History of Study
South American Indians
Indians of the Andes
Indians of the Tropical Forest
Indians of the Gran Chaco

SUPPORTING ARTICLES
Afro-Brazilian Cults
Atahuallpa
Bochica
Calendars
South American Calendars
Ethnoastronomy
Ge Mythology
Inca Religion
Inti
Manco Capac
Mapuche Religion
Masks
Ritual Masks in Nonliterate Cultures
Muisca Religion
Music
Music and Religion in the Americas
Quechua Religions
Andean Cultures
Amazonian Cultures
Selk'nam Religion
Shamanism
South American Shamanism
Tehuelche Religion
Viracocha
Warao Religion
Yurupary

Southeast Asian Religions
PRINCIPAL ARTICLES
Southeast Asian Religions
Mainland Cultures
Insular Cultures
Modern Movements in Insular Cultures

SUPPORTING ARTICLES
Acehnese Religion
Balinese Religion
Batak Religion
Bornean Religions
Buddhism
Buddhism in Southeast Asia
Bugis Religion
Burmese Religion
Cao Dai
Drama
Balinese Dance and Dance Drama
Javanese Wayang
Islam
Islam in Southeast Asia
Javanese Religion
Khmer Religion
Kingship
Kingship in Southeast Asia
Lao Religion
Music
Music and Religion in Southeast Asia

Nats
Negrito Religions
An Overview
Negritos of the Philippine Islands
Negritos of the Andaman Islands
Negritos of the Malay Peninsula
Sundanese Religion
Thai Religion
Toraja Religion
Vietnamese Religion
Worship and Cultic Life
Buddhist Cultic Life in Southeast Asia

Taoism

See in this outline under Chinese Religion.

Thracian Religion

PRINCIPAL ARTICLES

Thracian Religion
Geto-Dacian Religion

SUPPORTING ARTICLES

Bendis
Dacian Riders
Sabazios
Thracian Rider
Zalmoxis

RELATED ARTICLES

Indo-European Religions
An Overview
History of Study

Tibetan Religions

PRINCIPAL ARTICLES

Tibetan Religions
An Overview
History of Study
Bon

SUPPORTING ARTICLES

Avalokiteśvara
Buddhism
Buddhism in Tibet
Buddhism, Schools of
Esoteric Buddhism
Tibetan Buddhism
Chanting
Dalai Lama
Geser
Kingship
Kingship in East Asia
Law
Law and Religion in East Asia
Magic
Magic in East Asia
Merit
Buddhist Concepts
Music
Music and Religion in China, Korea and Tibet
Pilgrimage
Tibetan Pilgrimage
Tantrism
An Overview
Worship and Cultic Life
Buddhist Cultic Life in Tibet

BIOGRAPHIES

Atīśa
Bu-ston
Mar-pa
Mi-la-ras-pa
Nā-ro-pa
Padmasambhava
Ti-lo-pa
Tsoṅ-kha-pa

Turkic Religions

See in this outline under Altaic Religions.

Uralic Religions

PRINCIPAL ARTICLES

Finno-Ugric Religions
An Overview
History of Study
Samoyed Religion

SUPPORTING ARTICLES

Akkah
Finnic Religions
Hungarian Religion
Ilmarinen
Khanty and Mansi Religion
Lemminkäinen
Lönnrot, Elias
Mari and Mordvin Religion
Num-Tūrem
Saami Religion
Tuonela
Ukko
Väinämöinen

Vaiṣṇavism

See in this outline under Hinduism.

Vedism and Brahamanism

See in this outline under Hinduism.

Zoroastrianism

PRINCIPAL ARTICLE

Zoroastrianism

SUPPORTING ARTICLES

Ahura Mazdā and Angra Mainyu
Ahuras
Airyana Vaējah
Amesha Spentas
Anāhitā
Āteshgāh
Avesta
Chinvat Bridge
Daivas
Dakhma
Frashōkereti
Fravashis
Haoma
Khvarenah
Magi
Parsis
Saoshyant
Yazatas
Zarathushtra

RELATED ARTICLES

Indo-European Religions
An Overview
History of Study
Iranian Religions

II
THE HISTORY OF RELIGION

Part II of this outline presents the encyclopedia's coverage of religion as a universal phenomenon. It is organized according to the following scheme:

Religious Phenomena
Art, Science, and Society
Art and Religion
Science and Religion
Society and Religion
The Study of Religion
History of Study
Methods of Study
Philosophy and Religion
Scholarly Terms
Scholars of Religion

In the first two sections, Religious Phenomena *and* Art, Science, and Society, *are listed entries that present the fruits of the scholarly study of religion. In the third section,* The Study of Religion, *are listed entries that focus attention on the history and techniques of religious studies themselves.*

Religious Phenomena

Here are listed entries that concern objects, symbols, practices, beliefs, themes, and motifs that are observable transreligionally, *that is, as elements of more than one religious tradition. Typically, an entry listed here specifies a phenomenon that members of various religious traditions would recognize as a component of religious life.*

Ablutions
Affliction
  An Overview
Afterlife
  An Overview
  Geographies of Death
Ages of the World
Agriculture
Alchemy
  An Overview
Almsgiving
Alphabets
Altar
Amulets and Talismans
Anamnesis
Ancestors
  Ancestor Worship
  Mythic Ancestors
Anchor
Androgynes
Angels
Animals
Apocalypse
  An Overview
Apologetics
Apostasy
Ascension
Ashes
Astrology
Attention
Baptism
Bears
Beverages
Binding
Birds
Birth
Blades
Blessing
Blood
Boats
Bodily Marks
Bones
Bread
Breath and Breathing
Bridges
Bull-Roarers
Calendars
  An Overview
Cannibalism
Canon
Cards
Carnival
Castration
Casuistry
Cats
Cattle
Caves
Celibacy
Chance
Chaos
Charity
Child
Chronology
Circle
Circumambulation
Circumcision
Cities
Clitoridectomy
Clothing
  Religious Clothing in the East
  Religious Clothing in the West
Clouds

Clowns
Cocks
Codes and Codification
Colors
Confession of Sins
Conscience
Consciousness, States of
Consecration
Cosmic Law
Covenant
Creeds
  An Overview
Cross
Crossroads
Crown
Cursing
Death
Demons
  An Overview
  Psychological Perspectives
Descent into the Underworld
Deserts
Desire
Devils
Devotion
Diamonds
Diseases and Cures
Dismemberment
Divination
Doctrine
Dragons
Dreams
Dogs
Doubleness
Drums
Eagles and Hawks
Earth
Ecstasy
Egg
Election
Elephants
Elixir
Enlightenment
Eremitism
Eternity
Evil
Exile
Exorcism
Expulsion
Eye
Fairies
Faith
Fall, The
Family
Fasting
Fate
Feet
Fire
Fish
Flight
Flood, The
Flowers
Food
Foundation Rites
Fountain
Foxes
Frogs and Toads
Funeral Rites
Gambling
Games
Gardens
Genealogy
Geography
Geomancy
Geometry
Ghosts
Gift Giving
Glossolalia
Goddess Worship
  An Overview
Gods and Goddesses
Gold and Silver
Golden Age
Good, The
Hair
Hands
Head
  Symbolism and Ritual Use
Healing
Heart
Heaven and Hell
Hedgehogs
Heroes
Hierodouleia
Historiography
  An Overview
Home
Homosexuality
Hope
Horns
Horses
Hospitality
Human Body
  Myths and Symbolism
Human Sacrifice
  An Overview
Humor and Satire
Idolatry
Images
  Veneration of Images
  Images and Imagination
  The Imaginal
Immortality
Incantation
Incarnation
Incense
Initiation
  An Overview
  Men's Initiation
  Women's Initiation
Insects
Inspiration
Jade
Jaguars
Jewelry
Judgment of the Dead
Keys
Kingdom of God
Kingship
  An Overview
Knees
Knots
Knowledge and Ignorance
Labyrinth
Lakes
Laity
Language
  Sacred Language
Leaven
Left and Right
Libation
Life
Light and Darkness
Lions
Lotus
Love
Marriage
Martial Arts
  An Overview
Martyrdom
Masks
  Theoretical Perspectives
Meditation
  An Overview
Memorization
Mendicancy
Merit
  An Overview
Metals and Metallurgy

Miracles
  An Overview
Mirrors
Missions
  Missionary Activity
Monasticism
  An Overview
Money
Monkeys
Monsters
Moon
Mortification
Mountains
Mystical Union
Names and Naming
Natural Law
Necromancy
New Year Festivals
Nimbus
Nonviolence
Nudity
Numbers
  An Overview
  Binary Symbolism
Obedience
Oceans
Omophagia
Oracles
Ordeal
Ordination
Otherworld
Owls
Paradise
Paradox and Riddles
Peace
Pearl
Phallus
Pigs
Pilgrimage
  An Overview
Portals
Portents and Prodigies
Postures and Gestures
Poverty
Prayer
Preaching
Priesthood
  An Overview
Procession
Prophecy
  An Overview
Psychedelic Drugs
Purification
Quaternity
Quests
Rabbits
Rain
Redemption
Reincarnation
Rejuvenation
Relics
Religious Communities
  Religion, Community, and Society
Religious Education
Repentance
Resurrection
Retreat
Revelation
Revenge and Retribution
Rivers
Sacrifice
Sainthood
Salt
Salutations
Sanctuary
Satan
Scapegoat
Scripture
Sexuality
  An Overview
Shape Shifting
Sheep and Goats
Shrines
Silence
Sin and Guilt
Sky
  The Heavens as Hierophany
  Myths and Symbolism
Sleep
Smoking
Snakes
Spells
Spiritual Discipline
Spittle and Spitting
Stars
Stones
Suffering
Suicide
Sun
Swans
Tears
Temptation
Tobacco
Touching
Transmigration
Trees
Triads
Truth
Turtles and Tortoises
Twins
Underworld
Vegetation
Violence
Virgin Birth
Virginity
Visions
Vocation
Vows and Oaths
War and Warriors
  An Overview
Water
Webs and Nets
Wisdom
Wolves
Work
Yoni

Art, Science, and Society

Here are listed entries that explore the religious dimensions of artistic, scientific, and social aspects of culture as well as entries that examine the place of religion in society.

Art and Religion

Aesthetics
  Philosophical Aesthetics
  Visual Aesthetics
Architecture
Arts, Crafts, and Religion
Autobiography
Basilica, Cathedral, and Church
Biography
Bodily Marks
Calligraphy
  An Overview
  Chinese and Japanese Calligraphy
  Hebrew Micrography
  Islamic Calligraphy

Caves
Chanting
Cinema and Religion
Clothing
  Religious Clothing in the East
  Religious Clothing in the West
Colors
Dance
  Dance and Religion
  Popular and Folk Dance
  Theatrical and Liturgical Dance
Drama
  Performance and Ritual
  Ancient Near Eastern Ritual Drama
  Middle Eastern Narrative Traditions
  Indian Dance and Dance Drama
  Balinese Dance and Dance Drama
  Javanese Wayang
  East Asian Dance and Theater
  African Religious Drama
  Native American Religious Drama
  European Religious Drama
  Modern Western Theater
Drums
Epics
Human Body
  The Human Figure as a Religious Sign
Iconography
  Iconography as Visible Religion
  Traditional African Iconography
  Australian Aboriginal Iconography
  Native American Iconography
  Mesoamerican Iconography
  Mesopotamian Iconography
  Egyptian Iconography
  Greco-Roman Iconography
  Hindu Iconography
  Buddhist Iconography
  Taoist Iconography
  Jewish Iconography
  Christian Iconography
  Islamic Iconography
Images
  Veneration of Images
  Images and Imagination
  The Imaginal
Literature*
  Literature and Religion
  Religious Dimensions of Modern Literature
  The Novel as Secular Literature
Masks
  Theoretical Perspectives
  Ritual Masks in Nonliterate Cultures
  Ritual Masks in European Cultures
Modern Art
Monastery
Mosque
  Architectural Aspects
Music
  Music and Religion
  Music and Religion in Sub-Saharan Africa
  Music and Religion in Australia and Oceania
  Music and Religion in the Americas
  Music and Religion in the Middle East
  Music and Religion in India
  Music and Religion in Southeast Asia
  Music and Religion in China, Korea, and Tibet
  Music and Religion in Japan
  Music and Religion in Greece, Rome, and Byzantium
  Religious Music in the West
Percussion and Noise
Play
Poetry
  Poetry and Religion
  Indian Religious Poetry
  Chinese Religious Poetry
  Japanese Religious Poetry
  Christian Poetry
  Islamic Poetry
Portals
Postures and Gestures
Purim Plays
Pyramids
  An Overview
  Egyptian Pyramids
Sacred Space
Sacred Time
Shrines
Synagogue
  Architectural Aspects
Ta'ziyah
Temple
  Hindu Temples
  Buddhist Temple Compounds
  Taoist Temple Compounds
  Confucian Temple Compounds
  Ancient Near Eastern and Mediterranean Temples
  Mesoamerican Temples
Textiles
Tombs
Towers

For the religious literatures of various traditions, see in part I of this outline under the names of specific religious traditions.

Science and Religion

PRINCIPAL ARTICLE

Science and Religion

SUPPORTING ARTICLES

Anthropology, Ethnology, and Religion
Archaeology and Religion
Artificial Intelligence
Copernicus, Nicolaus
Einstein, Albert
Ethnoastronomy
Euclid
Evolution
Galen
Galileo Galilei
Geometry
Hippocrates
Kepler, Johannes
Magic
  Theories of Magic
Medicine
  Medicine and Religion in Tribal Cultures
  Medicine and Religion in Eastern Traditions
  Medicine and Religion in Western Traditions
Neuroepistemology
Newton, Isaac
Numbers
  An Overview
  Binary Symbolism
Paracelsus
Physics and Religion
Psychology
  Psychology of Religion
  Psychology and Religion Movement
  Psychotherapy and Religion
Ptolemy
Sociology
  Sociology and Religion
  Sociology of Religion

Society and Religion

PRINCIPAL ARTICLE

Society and Religion

SUPPORTING ARTICLES

Authority
Bureaucracy
Ceremony
Charisma
Cities
Civil Religion
Community
Conversion
Ecology
Economics and Religion
Folk Religion
  An Overview
Functionalism
Gender Roles
Intellectuals
Journalism and Religion
Law and Religion
  An Overview
  Law and Religion in South Asia
  Law and Religion in East Asia
  Law and Religion in the West
  Religion and the Constitution of the United States
Leadership
Legitimation
Marxism
Modernity
Migration and Religion
Morality and Religion
New Religions
  An Overview
  New Religions and Cults in the United States
  New Religions and Cults in Europe
  New Religions in Japan
Politics and Religion
Popular Religion
Religious Broadcasting
Religious Communities
  Religion, Community, and Society
Religious Diversity
Religious Pluralism
Revival and Renewal
Revolution
Rites of Passage
  An Overview
  A Few Definitions
Ritual
Secret Societies
Sect
Secularization
Sociology
  Sociology and Religion
  Sociology of Religion
Tradition
Utopia
Wealth

The Study of Religion

Here are listed entries that examine disciplinary, methodological, speculative, and theoretical issues in the study of religion as well as entries that report on the people who have formed that study.

History of Study

PRINCIPAL ARTICLES

Study of Religion
  History of Study
  Religious Studies as an Academic Discipline

SUPPORTING ARTICLES

African Religions
  History of Study
Arctic Religions
  History of Study
Australian Religions
  History of Study
Buddhist Studies
Chinese Religion
  History of Study
Egyptian Religion
  History of Study
Finno-Ugric Religions
  History of Study
Indian Religions
  History of Study
Indo-European Religions
  History of Study
Islamic Studies
Jewish Studies
  Jewish Studies from 1818 to 1919
  Jewish Studies since 1919
Mesoamerican Religions
  History of Study
Mesopotamian Religions
  History of Study
North American Religions
  History of Study
Oceanic Religions
  History of Study
South American Religions
  History of Study
Taoism
  History of Study
Tibetan Religions
  History of Study

Methods of Study

PRINCIPAL ARTICLE

Study of Religion
  Methodological Issues

SUPPORTING ARTICLES

Anthropology, Ethnology, and Religion
Archaeology and Religion
Classification of Religions
Comparative-Historical Method
Comparative Mythology
Comparative Religion
Ecology
Ethnoastronomy
Evolutionism
Hermeneutics
Historiography
  An Overview
  Western Studies
History of Religions
Kulturkreiselehre
Myth and Ritual School
Periodical Literature
Phenomenology of Religion
Philosophy
  Philosophy of Religion
Psychology
  Psychology of Religion
Reference Works
Religionsgeschichtliche Schule

Ritual Studies
Sociology
  Sociology of Religion
Structuralism
Theology
  Comparative Theology
Women's Studies

Philosophy and Religion

PRINCIPAL ARTICLES

Philosophy
  An Overview
  Philosophy and Religion
  Philosophy of Religion

SUPPORTING ARTICLES*

Aesthetics
  Philosophical Aesthetics
  Visual Aesthetics
Analytic Philosophy
Apologetics
Aristotelianism
Atheism
Buddhist Ethics
Buddhist Philosophy
Chinese Philosophy
Christian Ethics
Cosmic Law
Deism
Deity
Doubt and Belief
Dualism
Empiricism
Enlightenment, The
Epistemology
Esotericism
Eternity
Evil
Existentialism
Falsafah
Free Will and Determinism
Free Will and Predestination
  An Overview
  Christian Concepts
  Islamic Concept
Gnosticism
  Gnosticism from Its Origins to the Middle Ages
  Gnosticism from the Middle Ages to the Present
  Gnosticism as a Christian Heresy
God
  God in the Hebrew Scriptures
  God in the New Testament
  God in Postbiblical Judaism
  God in Postbiblical Christianity
  God in Islam
Good, The
Henotheism
Hermeneutics
Hermetism
Humanism
Idealism
Immortality
Indian Philosophies
Intuition
Jewish Thought and Philosophy
  Premodern Philosophy
  Modern Thought
  Jewish Ethical Literature
Knowledge and Ignorance
Language
  Sacred Language
  Buddhist Views of Language
Logic
Logical Positivism
Materialism
Metaphysics
Monism
Monotheism
Morality and Religion
Mysticism
Naturalism
Natural Law
Nature
  Religious and Philosophical Speculations
Neoplatonism
Nominalism
Occultism
Ontology
Pantheism and Panentheism
Phenomenology of Religion
Platonism
Positivism
Proofs for the Existence of God
Reason
Reflexivity
Relativism
Religion
Religious Experience
Scholasticism
Semantics
Skeptics and Skepticism
Soul
  Concepts in Primitive Religions
  Ancient Near Eastern Concepts
  Greek and Hellenistic Concepts
  Indian Concepts
  Buddhist Concepts
  Chinese Concepts
  Jewish Concept
  Christian Concept
  Islamic Concepts
Structuralism
Sublime, The
Supernatural, The
Theism
Theodicy
Theosophy
Theurgy
Transcendence and Immanence
Truth
Utopia
Via Negativa
Wisdom

Scholarly Terms

Androcentrism
Animism and Animatism
Anthropomorphism
Archetypes
Asceticism
Atheism
Authority
Axis Mundi
Center of the World
Ceremony
Charisma
Community
Conversion
Cosmogony
Cosmology
  An Overview
Couvade
Culture Heroes
Deification
Deity
Deus Otiosus
Dialogue of Religions
Dualism
Dying and Rising Gods
Dynamism
Ecology
Enthusiasm

See also in this outline under The Study of Religion, *section on* Scholars of Religion. *For biographies of philosophers, see in part I of this outline under the names of specific religious traditions.*

Scholarly Terms (*cont.*)
Eschatology
  An Overview
Esotericism
Evolutionism
Feminine Sacrality
Fetishism
Flow Experience
Folklore
Folk Religion
  An Overview
Free Will and Predestination
  An Overview
Frenzy
Gender Roles
Goddess Worship
  Theoretical Perspectives
Henotheism
Heresy
  An Overview
Hierophany
Hieros Gamos
Holy, Idea of the
Homo Religiosus
Leadership
Legitimation
Liturgy
Lady of the Animals
Lord of the Animals
Magic
  Theories of Magic
Magico-Religious Powers
Manism
Masculine Sacrality
Megalithic Religion
  Prehistoric Evidence
  Historical Cultures
Messianism
  An Overview
Meteorological Beings
Millenarianism
  An Overview
Miracles
  Modern Perspectives
Monism
Monotheism
Mysticism
Myth
  An Overview
  Myth and History
Nature
  Worship of Nature
  Religious and Philosophical
    Speculations
Neolithic Religion
Occultism
Oral Tradition
Orientation
Orthodoxy and Heterodoxy
Orthopraxy
Paleolithic Religion
Pantheism and Panentheism
Perfectibility
Play
Polytheism
Popular Religion
Power
Preanimism
Reflexivity
Reform
Religion
Religious Experience
Religious Pluralism
Revival and Renewal
Rites of Passage
  An Overview
  A Few Definitions
Ritual
Sacrament
  An Overview
Sacred and the Profane, The
Sacred Space
Sacred Time
Sacrilege
Schism
  An Overview
Seasonal Ceremonies
Secret Societies
Sect
Secularization
Shamanism
  An Overview
Soteriology
  An Overview
Spirit Possession
Spiritual Guide
Supernatural, The
Superstition
Supreme Beings
Symbolic Time
Symbolism
Syncretism
Taboo
Theism
Theocracy
Theodicy
Theosophy
Therianthropism
Totemism
Tradition
Transcendence and Immanence
Tricksters
  An Overview
Utopia
Via Negativa
Wisdom Literature
  Theoretical Perspectives
Witchcraft
  Concepts of Witchcraft

Scholars of Religion*
Andrae, Tor
Bachofen, J. J.
Baur, F. C.
Benedict, Ruth
Bertholet, Alfred
Beth, Karl
Bleeker, C. Jouco
Boas, Franz
Brandon, S. G. F.
Brelich, Angelo
Breuil, Henri
Burnouf, Eugène
Cassirer, Ernst
Chantepie de la Saussaye, P. D.
Christensen, Arthur
Clemen, Carl
Codrington, R. H.
Comte, Auguste
Coomaraswamy, Ananda
Corbin, Henry
Creuzer, G. F.
Cumont, Franz
Delitzsch, Friedrich
Demiéville, Paul
Dieterich, Albrecht
Dilthey, Wilhelm
Durkheim, Émile
Eliade, Mircea
Evans, Arthur
Evans-Pritchard, E. E.
Foucher, Alfred
Frankfort, Henri
Frazer, James G.
Freud, Sigmund

*For other scholars of religion, modern and premodern, who are closely identified with particular religions, see also in part I of this outline the biographies listed under the names of specific religious traditions.

Frick, Heinrich
Frobenius, Leo
Fustel de Coulanges, N. D.
Gennep, Arnold van
Glasenapp, Helmuth von
Goblet d'Alviella, Eugène
Goldenweiser, Alexander A.
Goldziher, Ignácz
Goodenough, Erwin R.
Görres, Joseph von
Graebner, Fritz
Granet, Marcel
Grimm Brothers
Groot, J. J. M. de
Guénon, René
Hall, G. Stanley
Harnack, Adolf von
Harrison, Jane E.
Hartland, E. Sidney
Hastings, James
Haydon, A. Eustace
Heiler, Friedrich
Herder, Johann Gottfried
Howitt, A. W.
Hubert, Henri
Hügel, Friedrich von
Husserl, Edmund
James, E. O.
James, William
Jastrow, Morris
Jensen, Adolf E.
Jevons, F. B.
Jung, C. G.
Kerényi, Károly
Kraemer, Hendrik
Kristensen, W. Brede
Lamotte, Étienne
Lang, Andrew
La Vallée Poussin, Louis de
Leenhardt, Maurice
Leeuw, Gerardus van der
Lehmann, Edvard
Leuba, James H.
Lévi, Sylvain
Lévy-Bruhl, Lucien
Lobeck, C. A.
Loisy, Alfred
Lönnrot, Elias
Lowie, Robert H.
Malinowski, Bronislaw
Mannhardt, Wilhelm
Marett, R. R.
Maspero, Henri
Massignon, Louis
Mauss, Marcel
Moore, George Foot
Müller, F. Max
Müller, Karl O.
Myerhoff, Barbara G.
Neumann, Erich
Nilsson, Martin P.
Nock, Arthur Darby
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Inserts

Kingdom of God. *In volume 8, page 311, following line 17 from the foot of column a, insert the following three paragraphs:*

The popular piety of hymnody. Even for Luther, when he turned hymn-writer, the only opposite to God's kingdom can be Satan's: in *Ein feste Burg* (1529) God's opposite is the "Prince of this world" (*John* 12:31), and the sole kingdom is the one we inherit, *Das Reich muss uns doch bleiben.* The masters of English hymnody, who always attribute the kingdom to Jesus, suffuse it with the social witness of the Evangelical revival. Thus Isaac Watts in his paraphrase (1719) of the messianic Psalm 72: "Jesus shall reign where'er the sun . . . his kingdom stretch from shore to shore." Charles Wesley's Christmas hymn (1739) once began "Glory to the King of kings!"; congregations still sing, "Hail, the Sun of Righteousness! / Hail, the heav'n-born Prince of Peace!" Their focus on the person of Jesus is especially plain in their transformation of the "kingship Psalms": Watts's Christmas hymn (1719) "Joy to the world! the Lord is come; / Let earth receive her King" adapts Psalm 98; Charles Wesley's Ascension hymn "Hail the day that sees him rise . . . Take the King of Glory in!" reworks Psalm 24.

Puritanism and the Social Gospel. English Puritans commonly speak of God as king. In his *A Holy Commonwealth* (1659), Richard Baxter affirms that "the world is a Kingdom whereof God is the King . . . an absolute Monarchy. . . . All men are the subjects of God's kingdom" (Richard Niebuhr, 1937, p. 52). It is a false boast when in John Milton's *Paradise Lost* Satan claims "Divided Empire with Heaven's King I hold" (4.111). In America, where the symbolism of monarchy was less apt, the emphasis merely shifts to the kingdom of God. Jonathan Edwards in his *History of Redemption* regards the kingdom of heaven upon earth as a prosperous age of the church before the apostasy and last judgment. The Puritan inheritance was secularized in Walter Rauschenbusch's notion of the Social Gospel, in which the realization of the kingdom is identified with historical progress. In a manuscript of about 1891, posthumously published as *The Righteousness of the Kingdom* (Nashville, 1968), Rauschenbusch holds that the "program of the Christian revolution," namely, the kingdom of God on earth, "includes a twofold aim: the regeneration of every individual to divine sonship and eternal life, and the victory of the spirit of Christ over the spirit of this world in . . . all the institutions formed by human society" (p. 110).

The theology of the future. After the reaction to nineteenth-century liberal theology in Bultmann's existentialism and Barth's neoorthodoxy, the 1960s saw new theologies that were oriented toward the future. For example, Wolfhart Pannenberg in his *Theology and the Kingdom of God* (Philadelphia, 1969) writes: "If the Kingdom of God and the mode of his existence (power and being) belong together, then the message of the coming kingdom implies that God in his very being is the future of the world" (p. 61). And Jürgen Moltmann in his *Theology of Hope* (trans. J. W. Weitch, London, 1967) holds that "the kingdom is present here as promise and hope for the future horizon of all things" (p. 223).

Unitarian Universalist Association. *In volume 15, page 144, line 18 from the foot of column b, insert text, to read as follows:*

of the Dissenters' Chapels Act (1844), which assured Unitarians of their churches.

James Martineau (1805–1900), who exercised great influence among English Unitarians, challenged Priestley's theology with his emphases on ethics and intuition. Martineau, who desired comprehension in a national liberal church, preferred the name *Free Christian* to *Unitarian.* In 1928, English Unitarian denominationalists and those who were influenced by Martineau's

Free Christian views united to form the General Assembly of Unitarian and Free Christian Churches. The Non-Subscribing Presbyterian Church of Ireland, which derives from the influence of Thomas Emlyn (1663–1741), and some Welsh and Scottish churches, are different expressions of English Unitarianism.

American Unitarianism gradually emerged during the eighteenth century within Congregationalism, largely because of the influence of Arminian theology, which stressed the human capacity to respond to grace, and Arian Christology. This gradual development resulted in conflicts that culminated in the appointment of a liberal, Henry Ware, as Hollis Professor of Divinity at Harvard College in 1805. The liberals were accused of covertly agreeing with Belsham's humanitarian Christology. Boston minister William Ellery Channing (1780–1842)

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